586 insurmountable aversion to him; 3) repeated theft; 4) sorcery by which the woman kills (poisons) the children of other women, and the man is afraid that sooner or later he will likewise become her victim; 5) the slow development of the woman who was a child when married, in other words, the man had overestimated her age (this case is as characteristic of the Negroes as the reason given for it: "So that his money will not be spent for nothing"); 6) such diseases as leprosy, elephantiasis of the feet, and a form of dysentery (tiɛ), if they appear soon after marriage.

In certain cases it may also happen that continued adultery and sterility of the wife lead to divorce.

If the reason for the return of the wife is well founded, which in most cases it doubtless is because a Negro will not give away his wife for nothing, the purchase price is returned, or in case the father-in-law has more daughters, a sister of the ex-wife is given in exchange for the unsuitable one. /264/

●[691] Naturally, quarrels arise in great abundance on such occasions, and legal proceedings stemming from the refusal to return the purchase price of a wife constitute, next to cases of adultery, the majority of all litigations.

4. Medicines, Influence of Sexual Intercourse

842 827 In the opinion of the Pangwe, the seed is formed in the nipple. This idea was probably arrived at through the fact that at the time of sexual maturity the breasts swell and at times even attain the size of the breasts of girls of the same age. From the nipple the seed flows into the pubic region to the mons pubis (edă'k) and is deposited there to flow out during coitus (see medicine for gonorrhea, Vol. II, p. 50). There would be too much [302] if the pubic hairs were shaved off. Hence they are merely cut short as a hygienic measure dictated by the hot climate, the secretion of sweat, and itching skin rashes. Concerning the significance of the testicles, the Pangwe are in complete ignorance; they believe that they merely serve to erect the penis.

841 Menstruation is the sign of the ability to bear children and is looked upon as an effect of the moon (ngō'n = girl and moon).

584 uncle, a full brother or a half brother on the father's side. The custom persists in the better families, even if the future spouses' consent is asked or if the initiative for the union comes from them. When this is impossible, for instance among emigrants, it is still the correct thing for the prospective husband to use the offices of an older person, perhaps even an administrative superior, who arranges the marriage,
583 kômesan aluk. To the nsuba proper are added customary presents to the future mother-in-law and affinal family, which are the more important when payment of the nsuba is in periodic installments (as it more and more tends to be). After the first installment is paid, there
[83] is a bethrothal, and the young girl, who before that has enjoyed sexual freedom, is from now on theoretically supposed to be faithful. Sexual relations with the prospective husband often begin at this time, if they have not already. The Christian ceremony and the civil registry take place when a portion of the bride price, amounting to from a quarter to a half, has been paid. In former times the bride used to remain in seclusion before going in procession from her village, where the groom's family came to fetch her, to her conjugal residence. After consummation of the marriage, she would with her mother's help cook the first meal served to her husband. These practices have fallen into general disuse.

Up to a recent date, on the other hand, the custom persisted—now prohibited officially—of "paying bride price" for a girl who had not reached puberty, even for a fetus or an unconceived child, who would go to live with her affinal family almost as soon as she was weaned, there to be brought up either by her mother-in-law or by her husband's first wife, whom she would look upon as her ntyi (mother-in-law). The marriage would be consummated after the girl's second menstruation (ayene ngon = to see the moon).

583 The mfañ aluk form of marriage is the most usual nowadays. It leads to many lawsuits in connection with deciding who is to be the
• 611 nya ndômô to collect the "bride price." As the ntôl môt's authority has weakened, especially when he is not the girl's real father /sic/, uncles and brothers quarrel over who is to receive the nsuba. Some emancipated young women, particularly those who are mistresses of Europeans, decide the matter by collecting it themselves, but this is very much frowned on.

586 The "bride price" is given back to the husband in the case of divorce, to the fiancé in the case of a broken betrothal, caused, for example, by the premature death of the fiancée.

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631 their subdivision is the goal of 37 percent of travelers. The motives
484 indicated vary greatly: people go there for reasons connected with their jobs (1.3%), for medical care (2%), to attend to matrimonial affairs (9.5%), to visit relatives (10.5%), merely for their own pleasure (23%), to attend to business connected with the public services (civil status /état civil/, law, various public departments, in 45% of the cases). There is no need to underline the importance of contacts with
648 the administration. So in the Cameroons it has been thought necessary
631 to decentralize the administrative machinery further and to place it within reach of the people. The establishment of new subdivisions within the Yaoundé region and of administrative posts in Boulou country demonstrate this attitude. All this takes place as if the Pahouin, in vague resentment /131/ against the inadequacies of their traditional organization, were trying to replace them with new and foreign institutions.

In order to prevent the population from totally committing its fate into the hands of the European organization and thereafter refusing to make any personal effort at improving their condition, the French administration has attempted, at the same time as it distributed authority throughout the country, to remove concentration at the center. Though it was beneficial to multiply the agents of the central power in contact with the population, it was even more necessary to give the people or their representatives the opportunity to manage public services and to organize the collective life.

692 Civil law was, therefore, largely decentralized. In addition to
648 the first- and second-degree courts at which subdivision or regional heads /chefs de... —the implication here is of French colonial officials. —Tr./ made decisions based on custom, assisted by African assessors, there were created a great many "customary" courts whose judges were not officials. In the majority of cases, chiefs were thus appointed as presidents of customary courts, with prominent men and secretaries to help them. The number of cases dealt with allows us to believe that the reform has been beneficial. Though the nature of the suits has no bearing on the local government organization, it
691 should, nevertheless, be mentioned for the light it throws on the points of friction that exist between individuals.

In the Cameroons the distribution was as follows: divorces, 38 percent; liberation of widows, 6 percent; adultery, 9 percent; real property rights, 17 percent. These represent the principal disputes; the probable maladjustment of matrimonial institutions provides the main portion.